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the husk by swishing it around in flat bamboo trays, the centrifugal force throwing the chaff towards the outside.

Everybody bathed again when the work for the day was done; by then the sun had begun to set and the atmosphere had cooled, so it was time to put on clean clothes, *tjempaka* blossoms in the women's hair, great hibiscus behind the ears of the men, and to go visiting or take a stroll and be admired. Back from work, the men sat in groups at the gates or in the middle of the road talking and fondling their fighting cocks until the sun dropped behind the curtain of coconut palms. Sunset[2] comes suddenly in the tropics and in a few seconds it was night, when the lamps were lit and it was time to eat dinner, the cold food left from lunch. There were many ways of spending an evening; elderly men fond of *tuak*, palm beer, belonged to "*tuak* associations" and met at the *balé bandjar*, summoned by a special tomtom. Or if there was a rehearsal of the village orchestra or a meeting at the *balé bandjar*, the men sat talking things over until they were tired, going to bed about nine or ten. But if there was a feast in the neighbourhood, or one of the frequent theatrical performances, the whole family went to watch the show, remaining until it was over, long after midnight.

BALINESE COOKING

Although the daily meal was frugal, the Balinese seemed exceptionally well fed, and people were always nibbling at some-

[2] The Balinese divide the day into eight periods (*dauh*) established by the position of the sun in the sky:

"One o'clock" (*dauh pisan*)	about 6 a.m., when the sun appears behind the trees.
"Two o'clock" (*dauh roh*)	about 8 a.m.
"Three o'clock" (*dauh telú*)	10 a.m.
"Four o'clock" (*dauh tepat*)	at noon.
"Five o'clock" (*dauh lima*)	about 2 p.m.
"Six o'clock" (*dauh nam*)	at 4 p.m.
"Seven o'clock" (*dauh pitú*)	at 6 p.m., when the sun goes down.
"Eight o'clock" (*dauh kutus*)	when it grows dark and the lamps are lit.

Generally the Balinese simply point to the place of the sun in the sky to indicate an hour. The night is divided thus: from sunset (*penalekan*), then midnight (*tenggah lemang*), to *galang tanah*, before dawn, when the earth becomes visible. Friederich mentions that in Badung there was a special *kulkul* in a clock-tower in which the hours were struck.

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thing. They were continually eating at odd hours, buying strange-looking foods at public eating-booths, in the market, at the crossroads, and particularly at festivals when the food-vendors did a rushing business in chopped mixtures, peanuts, and bright pink drinks. Every day a young vendor came into the compound and invariably found many customers. For five cents she served a large piece of delicious roast chicken with a strong sauce, accompanied by a package of rice that sold for an extra penny. Even small children, accustomed to look out for themselves, bought their snacks from the street vendors, waiting silently for their orders to be mashed and wrapped in neat little packages of banana leaf, paying for them with the *kepengs* they kept tied in their sashes.

Balinese food is difficult for the palate of a Westerner. Besides being served cold always, food is considered uneatable unless it is violently flavoured with a crushed variety of pungent spices, aromatic roots and leaves, nuts, onions, garlic, fermented fish paste, lemon juice, grated coconut, and burning red peppers. It was so hot that it made even me, a Mexican raised on chili-peppers, cry and break out in beads of perspiration. But after the first shocks, and when we became accustomed to Balinese flavours, we developed into Balinese gourmets and soon started trying out strange new combinations. Siloh Biang understood our appreciation of their delicacies and often brought Rose new dishes to taste. Babies are fed the peppery food as soon as they are weaned and will not touch food without spices and peppers. Most Europeans, used to beef and boiled potatoes, simply cannot eat Balinese food, but on the other hand no Balinese of the average class can be induced even to touch European food, which is *nyam-nyam* to them — that is, "flat and tasteless."

A Brahmanic priest we occasionally visited told us that under no circumstances may Balinese eat the following: "human flesh, tigers, monkeys, dogs, crocodiles, mice, snakes, frogs, certain poisonous fish, leeches, stinging insects, crows, eagles, owls, and in general all birds with moustaches"! We assured him nobody

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826 texture of her skin, the shape of her breasts, the muscles under her arms, and even the shape of the mouth; but he added sadly that now that so many girls wear blouses it has become more difficult to tell!

584 Young people meet at the market, at harvesting-time, when

[444]

Dagang

everybody helps to cut the rice, at the river, and so forth, but especially at the frequent village celebrations and nocturnal theatrical performances, when the boys meet their friends and make new conquests. An attraction at all festivals is the pretty
444 *dagangs*, girls who run small stands of food, drinks, cigarettes,
584 and *sirih*. They sit behind little tables illuminated by petrol lamps, scraping coconuts, grinding sauces, and serving drinks, surrounded by a circle of admirers who squat on the ground, joking with them on the pretext of buying a pennyworth of pea-

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nuts or a package of cigarettes. Some girls know that it is best to remain cold and indifferent, attending to their business, while others are gay and friendly and can answer cleverly to the boys' wisecracks.

To the Balinese, the average features of Nordics are not to be admired; sharp noses, prominent chins, white skin, blue eyes,

blond hair, and so forth are distasteful to them. They compare blond hair to that of albinos', but red hair is still worse, since only witches and some devils have red hair. Only dogs, monkeys, and evil characters have long, prominent teeth and hair over their bodies. For the Balinese taste, the skin should be smooth, clear, and devoid of superfluous hair, which they call *bulú*, "feathers," to differentiate it from the "proper" hair of the head, which is called *rambut*. The hair of women should be thick, black, and glossy; goddesses are represented with hair down to their knees. The complexion should not be too dark and a girl with a golden